

PACIFIC CHRISTIAN MESSENGER.

"GO YE, THEREFORE, TEACH ALL NATIONS."

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Pacific CHRISTIAN MESSENGER.

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All business letters should be addressed to T. F. Campbell, Editor, or Mary Stump, Publisher, Monmouth, Oregon.

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Correspondence.

Edinburgh Letter.

(REGULAR CORRESPONDENCE.)

EDINBURGH, Aug. 8, 1879.

As an indication of the effort that the less respectable portion of the British press is making to sweep back the ocean of American produce, which is driving home productions out of the market I send an article from an Edinburgh paper.

"The British Consular Authorities in the United States have just brought under notice a series of facts that prove conclusively that the Millennium is a long way off. The circumstance that has been thought desirable to take official cognizance of the statements in question would show that they contain at least a basis of truth. And yet one would fain take refuge in unbelief, rather than be forced to conclusions that must make us blush for our common humanity and despair of modern civilization. For some time past, it appears, the attention of sanitary authorities, public health boards, and other bodies who look after the temporal wellbeing of the population of the States, has been specially drawn to the universal adulteration of articles of food and drink; and bushels of reports, statistics, analyses, records, and recommendations have been prepared and published on the subject. These have been seized upon by a Mr. Angel, of Boston, who has compressed the results into the compass of a 'paper,' which has provoked much controversy and discussion, and constrained even those who are most jealous of their country's preeminence in all things to acknowledge that, in this matter of adulteration, American inventiveness and audacity have been pushed to the utmost limit of human endurance. There is scarcely a substance used by man for the comfort or support of his body which the American adulterators have not found means to combine with some foreign and generally deleterious matter. They have poisoned the cup of pleasure, and embittered the crust of poverty. Nothing is too cheap or common to escape deterioration; and nothing so rare and precious as to be beyond reach of their sacrilegious touch. The reports of eminent Massachusetts chemists are quoted to show that mustard is extensively adulterated with chromate of lead, Cayenne pepper and carry powder with red lead, and vinegar with sulphuric acid, corrosive sublimate, and arsenic. Indeed, according to one scientific authority, half the vinegar now sold in American cities is rank poison. A Boston chemist selected and analysed twelve packages of pickles, taken from twelve different wholesale deal-

ers; copper was found in ten of them. Disgusted, but hoping better things, he examined sixteen other packages, and discovered poison in all. Sauces, syrups, jellies, preserved fruit and the like, have been found to be equally dangerous preparations. These, however, are only the flavorings of our daily food; the solid constituents of it, it may be hoped, will better result. Not at all. In addition to the chalk, plaster of Paris, sand, clay, and bone-dust that go into the composition of the flour of commerce, large quantities of damaged and unwholesome grain are ground in with it. In New England there are several mills constantly employed in grinding a white stone found in that country into powder for purposes of adulteration. In one town in Massachusetts, thousands of tons of it have been sold, and have been deposited in the stomachs and systems of the American people, with such effects as may be imagined. Three chief 'grades' of it are supplied to meet the requirements of trade—flour grade, sugar grade, and soda grade. Truckloads of it are despatched every day to distant cities; the general dealer drives it into his warehouse by the cartload, and the retail grocer comes boldly for the bagful that suffices for the adulteration of his humble stock. Surely Liberty has never given a more astounding proof of its capacity for development than the spectacle of these busy thriving mills, merrily grinding the stones that are to be offered to the people as bread, none making them afraid. Of the adulteration of milk we think we know something in this country. Our dairy-keepers and milk-dealers are, however, it appears, far behind American experts in this art. A medical commission appointed by the Boston Board of Health has reported that over a million and a half of gallons of water are annually sold in that city as milk, half a million dollars in money being paid for the same. This is sad enough; but it is doubly vexing to know that this water is itself not pure, being probably drawn from impure streams and barnyard wells near the city, and therefore a fertile source of disease for those who have been swindled into drinking it. Water, of course, is not the only ingredient of Boston 'milk,' for in addition to a certain proportion of the genuine produce of the cow, a number of other and more mysterious substances are introduced into the 'large tins or vats' where it is prepared for the public consumption.

Look After Them

It is not merely the preacher's business to attract all he can legitimately to the house of God; it is the business of every Christian in his congregation as well. It is right therefore, to extend a hearty invitation to all we meet to come to the house of prayer. If the invitation is accepted, we ought to be on the lookout for them, and give a cordial welcome, and introduce them to others in the congregation. Very often an unconcerned person will stroll into a house of worship, either from curiosity or from secret uneasiness of heart that prompts him to seek a word of comfort. It either case, he deserves prompt recognition.—He ought to be noticed, and with a cordial greeting. It may be the turning point in his history.—*Press at Work.*

Send us a new subscriber.

Letter from Bro. A. Payne.

NORTH YAMHILL, OR.

Aug. 23, 1879.

I have heard a communication read from the MESSENGER some months ago, which I wish to reply to from memory.

It reads thus: I love to give, &c, because the Lord loves a cheerful giver, &c.

To that brother or sister I wish to say that it would be owing to the purposes for which they give it, or what it was intended to be applied to. More wickedness has been done by giving than withholding. Still I admit that the Lord loves a cheerful giver, and the best way to apply the gift is to give it to the Lord himself or to his poor. To give to the rich is strictly forbidden in the whole Scripture, as much as it is to take from the poor, and both shall come to poverty. Proverbs. And the man that possesses a large capital, either in his hands or in his chest, I consider him to be rich, for the Scripture says, "He that went work, neither shall he eat; and I hear there is some amongst you that don't work, but are busybodies, meddling with other peoples' matters." Paul.

I have much more to say, but will not say it now.

Respectfully,

AARON PAYNE.

Literary Notices.

"RUM, RUIN AND THE REMEDY."—We have received a neat and substantially bound little volume of the above title from the Central Book Concern, Oskaloosa, Iowa. The author, D. R. Dungan, shows in a clear, logical way the curse that follows the use of alcohol. He gives due credit to all temperance societies for the good they do by moral suasion, but favors prohibition strongly as the only means by which our nation can effectually stay the ruin caused by rum.

The *West Shore* for August is a beautiful number containing very pleasant miscellaneous reading, besides much of interest concerning Oregon. Published by L. Samuel, Portland, Oregon.

The *Vidette* for Sept. is here, and to those who love sentimental stories it would be a never-ending satisfaction. Only 50 cents a year. E. O. Norton, Editor, Salem, Or.

THE DOMESTIC MONTHLY.—The September number of this popular magazine makes its appearance with a very handsome new cover, making it externally the most attractive of all magazines. This elegant exterior is in full accord with the beauty and excellence of its general make-up and substantial merit of its contents.

The literary contents are of the usual high order of merit, and consists principally of the concluding part of the charming story, "Lost Alice," the opening installment of a sketch, entitled "Tried in the Fire," a very entertaining paper on "Sleep," an entertaining short story, called "The Daisy's Prophecy," by Florence H. Birney, an "Art Paper," by Mrs. Merighi, No. 9 in Mr. Eben E. Rexford's instructive series of "Flower Talks," a number of fine poems, together with the always enjoyable Miscellany, chatty Small Talk, instructive Household Department, excellent reviews of new

books, Mosaics, etc.

The *Domestic Monthly* is published by Blake & Co., \$49 Broadway New York, at \$1.50 per year, inclusive of pattern premium. Specimen copies, 15 cents.

FRANK LESLIE'S POPULAR MONTHLY for September, is, as usual, filled with delightful reading matter and exceedingly beautiful embellishments as will be heartily welcomed wherever it goes. The opening article "Napoleon IV," is an elaborate and very interesting history of the Prince Imperial, with his portrait and over a dozen illustrations. Poems by Ediza Cook, Etta W. Pierce, J. Warren Newcomb, Jr., and others, and an old style ballad "The Children in the Wood," very quaint and very pleasant reading. There is also abundant miscellany embracing all sorts of subjects both instructive and entertaining. The 128 quarto pages are, in a literary and artistic point of view, super excellent. The price of a single copy is only 25 cents, and the annual subscription \$3; six months, \$1.50; four months, \$1. Address, Frank Leslie's Publishing House, 53, 55 and 57 Park Place, New York.

Wide Awake for September has an exquisite frontispiece drawn by Miss L. B. Humphrey, illustrating Miss Brown's poem, "Where the Brook and River Meet." Next comes just such a story as children love to read, "Fright of the Beehive," by Margaret Eyttinge. Then comes an article for children that want to know, about "How Umbrellas are made in Philadelphia," by Mary Wager Fisher, profusely illustrated. "Ti-Si-Poppety" by Katharine Hanson will amuse both young and old philologists. Mrs. Margaret J. Preston gives another of her dainty art poems for the children, "Little Titian's Palette," a pretty pendant for Mr. Benjamin's papers on "Our American Artists," of which No. 9 is about Samuel Colman, with excellent illustrations. But the two "star articles" of the number are "Children at Newport," by "Margery Deane," with twelve exquisite pictures made at Newport by Miss Humphreys, and the new Classic of Babyland, "Tom Thumb," by Mrs. Clara Doty Bates, and illustrated daintily by J. G. Francis. Only \$2.00 a year. D. Lothrop & Co., Publishers, Boston, Mass.

What the Book of Esther Teaches

The peculiarity of the book of Esther in omitting all mention even of the name of God, has been suggested to my mind in looking over the map of North America, such names as *Vera Cruz*, or "True Cross," *Trinidad* or "Trinity," *Santa Maria*, or "Holy Mary," and a multitude of saints' names, as *San Francisco*, or "Saint Francis." Wherever the English settled, on the contrary, we find mostly only unconsecrated names, secular or of heathen origin; only here and there a name like Salem or Providence. But when we look for religion we do not find it chiefly where the religious names are found. The thing as contrasted with the name, we find not in Spanish but in English America.

The Jews, for reasons of their own, hold the book of Esther in high esteem, according to an old saying of the rabbis, that when all their other sacred writings have perished the book of Esther will remain.

May we not also accord a high rank to this book in the sacred volume for its teaching a lesson so needful at all times, and still as needful as ever, against that tendency to be influenced

by names more than things, which is the bane of religious life? It strikingly illustrates God's control of events without mention of His commandments, or even His name. It is held by theologians to be an inspired book, while looking precisely like any piece of secular history. In fact, Luther condemned it as full of "heathen unnaturalities." It carries none of those phrase-marks by which it would nowadays get into the religious department of a denominational newspaper, rather than the "secular department." And yet it is a part of Holy Scripture.

Such a book reads us the lesson to depend less on labels and more on conscience; to read the lessons of religion in all history and all science as well as in manuals of devotion; to recognize religious truth outside of the catchwords of own creed. Precisely in the vein of Dean Stanley's thought is the impression made by this book: Whatever is good science is good theology; whatever is high morality and pure civilization is high and pure religion.—REV. J. M. WHITON, in *Sunday Afternoon*.

Christian "Giving Up."

It is a pitiful thing to see a young disciple going about and asking everybody how much he must "give up" in order to be a Christian. Unfortunately, many of those who take it upon themselves to instruct him, give him the same impression of Christian discipleship—that it consists chiefly of giving up things that one likes and pleasures in. But a man in solitary confinement might as well talk about what he must "give up" if he is pardoned out of prison, or a patient in consumption, about what he must "give up" in order to get well. The prisoner must give up his fetters, and the invalid his pains and his weakness—these are the main things to be sacrificed. It is true that the one has the privilege of living without work, and the other the privilege of lying abed all day; these are privileges that must be relinquished, no doubt. And so there are certain sacrifices to be made by him who enters upon the Christian life, but they "are not worthy to be compared" with the liberty and dignity and joy into which the Christian-life introduces us; and to put the emphasis upon this negative side of the Christian experience, as so many are inclined to do, is a great mistake.—*Sunday Afternoon*.

The Human Will.

One's life is, after all, given somewhat into one's own hand. If you say "I will not" to any destiny that seems to shape itself for you, this seeming destiny is apt to undergo a decided change. There is a great deal in will. It is the men who say "I will not be poor" who become rich; the men who think, "whatever is in me shall come out," who become known to the world; the men who resolve, "I will be upright," who are never overcome by the temptations of vice; historians have written of soldiers that "did not know when they were beaten," but these were men who, in the end, were victorious; and in the battle of life, not to know when one is beaten is a great thing. Disagreeable people are usually so because they make no effort to be otherwise. A man may compel himself to be interesting by fighting with an unsocial disposition. It is only the woman who declares herself homely and makes no effort to dress herself becomingly, who is ever actually so to others.